



THE
INVIBLE
OF
BRITANE.

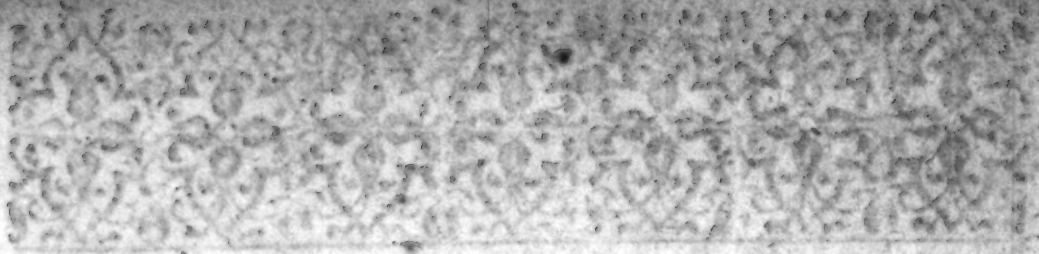
J. P. Collier

By *Lodowik Lloid* Esquier.



LONDON

Printed by Thomas Purfoot.
1607.



THE
HISTORY
OF
BRITAIN.



By Joseph



LONDON

Printed by Thomas Purfoot.

1807.

To the most Noble Prince *Henrie*
by the grace of God, Prince of Great Britane.



Roscus the *Romane Tragedian* (most noble Prince) contending with *Cicero the Orator*, which of them both should perswade most people, either *Roscus* with his motions, and gestures of his body; or *Cicero* with varietie, and copy of his tongue. This hath been in exercise in *Greece* much used; and now in *Rome* more: but of such motions and gestures of men, that can speake with their hands, with their eies, with their shoulders, and with their feet, *Salomon* bids vs to take heed, that will speake like *Ariflippus* to *Dionisius* heeles.

Such were they that held their heads on the left side, like *King Philip* of *Macedon*, while *Philip* lived: such were they after *Philip*, that like *Alexander* his Sonne with their bushes and standing haire, would be called *Opisthocomæ*, because *Alexander* was so, & now too many such, like the Courtiers of *Meroe* in *Ethiopia*, where if their King halt, they will also halt, in such sort, that *Circes* and *Calipso* could not make such a Metamorphosis of *Ulixes* men, as men make of themselves.

There was then in *Rome* but one bird that was taught to say, *Aue Cesar* Imperator: one bird in *Carthage* to say, *Dens est hanno*: and one bird in all *Greece*, that was taught to say, *μυαυ* *δωρα* *ταυτα*: but not onely these flattering fowles fledde from *Rome*, from *Carthage*, and from *Greece*, to *Great Britane*; of whom we may now say, as *Cicero* said then of the like, *Quibus credamus, nescimus*.

The Epistle.

But also of late such Ravens and Vultures, that salute us with their tongues, and say, Ave; and with their hearts, Caue, which if their bodies were opened, as the Athenians did Aristomenes, or as the Lacedemonians did Hermogenes, their hearts should bee found, as their hearts were, pilosa & hispida, full of haire and thornes.

In the time of Torquine the proud, there was in Rome but one Serpent that could bark like a dogge, and one dogge that could speake like a man, but now so many barking Serpents in Rome, & so many speaking dogs out of Rome, that, Quos fugiamus, ignoramus.

But such are the fruts of some religion, that as then in Egypt, they had their Sphinxes in their temples, to expound their darke and obscure Diuinitie full of Oracles: so now they haue in Rome, not onely Egyptian Sphinxes in their temples, but also Corinthian Sphinxes in their studies, such as Cicero charged Hortensius to haue in his house to plead his causes.

But as then many Philosophers went from Greece to India, and to Ethiope, to see Sacerdotes solis, and the most famous table of the Sun, in Sabulo, and to heare Hiarchas lectures of the nature and motions of the starres, and of Tanralus well. So also many now goe from Great Britane to Rome, not as Appollonius the Philosopher went from Greece to India, to heare the Gymnosophists: but as Saul went from Hierusalem to Damasco, for commission and authoritie to kill and murther Christians, and to persecute Kingdomes, and Countreys.

One of your Maiesties most humble
Britanes,

LODOVIK LLOID.



The Jubile of Brittane.



Caelum caeli domino &c. The Hea-
uens is the Lord ; and the Earth
he gaue to the children of men ;
to the land of *Chanaan* was given *Deut. 2.*
to *Abraham* and to his seed, from
the *Iebusites*, *Heathites*, *Amale-*
kites and others ; the land of the *Gyaunts* to
the children of *Lor*, to *Moab*, and to *Ammon* ;
and the Lord gaue Mount *Seir* to the children of
Esau, with a strict commaundement to *Moses* and
Ioshua, not to trouble or vex them.

The Lord
giueth
lands and
habitations
to men.

Gyaunts dwelt in Mount *Seir* before the *Edo-*
mites time, whome the *Edomites* called *Horims*,
whom the children of *Esau* destroyed, and dwelt
after them in Mount *Seir*, and so the land of *Moab*
was inhabited first by *Gyaunts* named *Enims*,
engendred of the monstrous brood of *Enachims*,
as it seemed by *Q* King of *Basan*, whose bed was

Gyaunts
dwelt in the
land of *Seir*,
of *Moab*,
and of *Am-*
mon.

nunc

B. 50

2 The Iubile of Brittain.

nyne Cubites long.

And againe, Gyaunts whome the *Ammonites* called *Zomims*, dewlt in the land of *Ammon* before the *Ammonites*, and all the land of *Basan* was called *terra Gygantum* vntill *Lots* time, to whome, and to his children the land of Gyaunts was giuen.

One language continued in the Patriarchs time vntill Nymrod.

Gen. 11.

The Scythians and the Athenians brag of their antiquitie.
Iustine 2.
Hist.

Dominus est terra, the earth is the Lord, and he gaue it (as in the tenth of *Genesis*, by *Moses* is set downe) to the children of *Noah*, for from *Adam* to *Nimrod* 1800. yeares was but one Nation, and one language, which was at the building of the Tower of *Babylon* confounded, and deuided at that time vnto 72. languages, so many were the builders of the Tower; hence comes the antiquities of all Nations and people.

Notwithstanding the *Scythians* bragge, that they are as auncient as the *Scythian* oakes, and therefore the old *Scythians* doe were Akornes in their caps, for a iust remembrance of the same.

The *Athenians* saye, that they bee *Terrigina* borne *ex attica terra*, and therefore weare Grasshoppers in the haire of their heads, in token of the same.

The *Argiues* as old as the Moone, and weare the likenes of the Moone vpon their shooes, in memorie of that; and so the *Egyptians* with the old *Phrigians* contend about their antiquity.

Herodot. 2.

But this little treatise is not to entreate of antiquitie, which is full of errours, but of the Iubile

Brittane.

The Iubile of Brittain.

Brittain, which ought to bee full of ioyes, with thanksgiving.

A yeare of Iubile with the Iewes, was a yeare *A yeare of* of liberty, free from all bondage and seruice, a *Iubile a-* yeare full of ioyes and myrth, and to make feasts *mong the* in remembrance of God his goodnes and loue *Iewes.* towards his people, which was euery fifty yeare.

Our great Iubile in *England* was iust vpon the *The Iubile* fifty yeare, which was between *Edward the sixt,* and *Iames the sixt* now our King, at his first arri- *in great* uall vnto *Brittain.* *England.*

No greater Iubile could be in *Iudah*, than in the time of young *Iosias*, who purified *Hierusalem* and all his Kingdomes from images and idols, *Oliuet cal-* from groues and superstitious alters in Mount *led the* *Olyuet*, burned, brake them, and threw their ashes *Mount of* into the riuer *Cedron.* *corruption.*

Neither can there be a greater Iubile now in great *Brittain*, the to haue such a godly religious King after so good and so religious a Queene, whose fame shall neuer die in *Europe*, let the wic- *Wicked peo-* ked speake what they list, whose lust is alwaies to *ple.* speake euill of good and godly Princes.

They haue also their Iubile like the *Egiptians*, *The Iubile* whose Iubile was in drowning the children of Is- *of Egipt.* rael in *Nilus*, like the Romanes, whose Iubile is were to persecute the Christians with fire: for as God reuenged the Hebrewes vpon the Egiptians with ten such plagues that were neuer heard, nor read the like, so the Romans reuenged the Egi- *The Iubile* tians *of Rome.*

4 *The Iubile of Brittane.*

tians vpon the Christians with tenne such terrible persecutions of tenne Tyrants, as could be most horribly inuented.

Great controuerſie betweene fire and water.

Great controuerſie was euer betweene the Egyptians and the Romanes about fire and water; in *Egipt* they are most merrie, when the whole Land of *Egipt* is couered ouer with the water of *Nilus*, that is, the great *Iubile* in *Egipt*.

Herod. lib. 4.

The great *Iubile* in *Rome*, is of such fire as they haue in *Scythia*; where wood is scant, they take the skin from the flesh of their beasts, & take the flesh from the bones, and with the bones of their beasts, they boyle their meat: such fire was long vsed in *Rome*, that with bones and flesh, they burned as godly and learned men, as were in *Europe*.

Heidfeld: de diis ca. 2.

But this quarrell betweene Fire and Water was fully ended by a Persian Priest, and an Egyptian Priest, about their countrey Gods. The Priest of *Persia* sayd, that his God would deuoure and consume all other Gods. The *Egyptian* Priest denied that, so *Ad certamen veniunt*: The one came with fire the God of *Persia*; the other came with a vessell of water, and hanged it on the fire, and boared diuers holes through the Vessell, and stoppt the holes with waxe: the *Persian* Priest expected when the Fire would burne the Vessell, and the *Egyptian* Priest expected when the waxe would melt, and the water would runne out and quench the fire; thus both expecting the triall of their

The Iubile of Brittain.

their Gods, the waxe melted, and the water flusht out through diuers and sundry holes, and so presently quenched the fire, so that the iudgement was giuen, *Vicit Deus Egiptius*: but if it had been a Romane Fire, neither the River *Nilus*, nor the *Ocean Sea* could quench it.

Certaine people saith *Pomp. Mela*, *quibus ignis De situ originis fuit*, who when they came where fire *bis. ca. 10.* was, they thought it was sweet and pleasant, and would often embrace it in their armes, vntill the flame scortcht them, for that this people knewe not what fire was; and therefore one of these, or one like them, asked *Aristotle* if Fire in his owne nature were hot. I doe not thinke (sayth *Aristotle*) that *Carneades*, which doubteth of e- *Carneades.* uerie thing, doubteth not of that, & if you doubt of it (saith hee) put your finger into the fire, and try it.

Surely some had the feeling of Romane fire in *England*, in *Germanie*, and in other places a long time; and of late their fire was so close kept, that it was couered ouer with the ashes of *Iuniper*, which as some write, keepes fire vnquenched a whole yeere. They sell these ashes verie deere, and to none but to their fellowes in Religion; but as *Alexander Severus* spake of *Thurinus*, *Fumope-reat, aut fumum vendit.*

The Monkes say, that *Saint Dominicks* mother, the first Frier of that Fraternity, dreamed being

6 The Iubile of Brittane.

Legen.

aurea.

with childe, that shee brought forth a great mastiue Dogge with a great fire brand in his mouth, with the which she thought, that this Dog burned euerie Citie, Towne, or place where hee came, this dreame prooued too true in *England*, and in *Germanie*.

A merrie pleasant fellow was in place, where three great learned men were, and asked them a merry question, where was the best, and deereſt water ſold.

The Philosopher firſt, told him his opinion and ſayd in *Oinopolio*, in the wine tauerne, where water is equally mingled with wine, and equally ſould with wine.

Tranquil. in
veſpaſ. The Phiſition thought that water deareſt and beſt, the vrine of the ſicke, as *Lotium veſpariani*, whoſe filthy gaine was ſuch, that *veſpaſianus* was called *Maſtix Iudeorum*.

The diuine ſayd, that the water of repentance *Lachrima piorum* was the beſt water, *Magdelens* teares in waſhing Chriſts feete vnder the table, and *Peters* teares of repentance; if a Ieſuite had been preſent, he had ſayd holy water, the coniu-
red water of Rome, *aqua benediſta*, *que tollit om-
nia delicta*.

The like queſtion of the like merry fellow, who were the three greateſt Conquerours in the world after they were dead.

Some ſayd, that it was the great Emperor *Zi-
caes* ſkinne, who being asked at his death, how he
ſhould

The Iubile of Brittain. 7

should be buried; after I am dead (said *Zisca*) pull my skinne off, and make of it a drum, that my enemies that feared my sight alive, might feare the sound of my skinne, being dead. *Æn. Sylvius lib. 3. de gestis Alphon.*

Some sayd it was the ensigne of *Alexander the Great*, which was put ouer his Pauillion after *Alexander's* death to feare the enemye, the Images of two Lions sitting in a chaire.

Some said, that it was the statue of the Serpent *Sphinx* vpon *Augustus* signet; and some sayd, that it was *Seleucus* Anchor, for all Anchors belong to all Admirals on the Seas, and therefore much feared.

Thus some said it was one thing, some another, *Plini: lib: 2. cap: 9.* like *Aristotle* musing how the River *Euripus* flowed seuen times, and eb'd seuen times in one day, and so much in the night, and yet neuer flowed nor ebbed in three dayes euerie moneth, and because *Aristotle* could not find out the cause thereof, threw himselfe headlong into *Euripus*, saying,

Quia te non capio, tu me capies.

The like is written of *Homer*, for that he could not satisfie himselfe of a ridiculous probleme objected to him by poore Fisher-men, wearied his head, and so died; and I beleeue this probleme would haue wearied 20. *Aristotles*, and so many *Homers*, before they would finde out these three terrible dead Conquerours, to be the skinne of a sheepe, the Quill of a Goose, and the waxe of a little

8 The Iubile of Brittane.

little Bee, *Hæc tria verum potuerunt*, the penne, the parchment, and a little waxe.

Many study such vaine riddles, and think themselves well learned, when they are furnished with these trifling problemes, and seeke with the Iewish Cabalists, *Ex apice literarum*, to make an Art, as the Iesuites and Romane Seminaries hunt after secret signification of letters, as the Bookes of the Romane Sibills, were full of mysticall Letters, and of secret significations; as three F. to signifie that Rome should bee destroyed *ferro, flamma, & fame*, with fire, sword, and famine.

August:
lib: de
Gram.

Also they had three C. to note the cruell perversnesse of *Cor. Silla, Cor. Cinna*, and *Cor. Lentulus*, with the which Rome should be plagued.

We let passe the Bookes of the Sibills, and their letters, and we will speake some thing of such misterie as they put in severall Letters, which are more dark and obscure, than the riddle of *Sphinx* to *Oedipus*.

Heidfeld de
Grphis
Gram: cap:
2.6.

First they say, that three Letters make all bond-men free; and the same three Letters againe, make all free men bond men, which is *Aue*, and by conuersion of the word *Aue*, is *Eua*; and so by these two women came blessing and cursing.

Amonge the Greekes two C. were the worst Letters, *Caca*.

Amonge the Romanes two P. were the best, *Papa*: in the praile of which two P. many Books haue been written, and as many against him.

The Inbule of Brittane.

Y. Is a misticall letter *Scilicet a bicorni*, this is *Pythagoras* letter to note the strict & difficult way vnto vertue, and the broad and easie way vnto vice; this letter *Hercules* and all the noble, godly, and valiant Captaines much imbraced.

T. Is *Tertullians* letter, comparing it to the Crosse, of which *Ezechiel* speaketh of, cap: 9. *Hom. 33.* *shall be in frontibus nostris apud veram Hierusalem;* many of our Iesuites and Seminaries make much of this letter, with worshipping, knocking on breasts, and kneeling on knees.

S. *Litera Serpentis*, an unhappy letter to the counterfeited *Giladites*, that 42000. of them were slaine by *Ieptha* at the river *Iordan*, because they could not well pronounce this letter.

Of this letter *Messa Cornutus* wrote a whole volume, and yet this *S. litera Serpentis* was not halfe so ill as double P. *Papalis litera*.

Dionisius the Tyrant, would needs among the rest, according to the custome of *Syracusa*, put to the lotterie *per elementa litterarum*, and drew out the letter M, the *Syracusans* laught and said it signified *Morologos*, no sayd *Dionisius*, it is *Monarchia*.

This ambitious Tyrant sought to be a King by a letter, but he was banished from *Syracusa*, sought to be and forced to keepe schoole in *Corinth*, such a King by a schoolmasters are many, as *Appion* in *Alexandria*, another in *Phaliscus*.

A. Is a complaining letter, of all the male Infants

10 The Iubile of Brittain.

fants vpon Adam, for taking the Apple at Eues hand.

• *Sapien: 7.* And E. is a letter exclaiming of the female infants vpon Eve, for taking the Apple at the Serpents hand.

And so is layd, *plorant adhuc proles, quod commiserunt parentes*, and they haue another old verse of the same nature: *A genitor dat Adam, E dedit Eva prior.*

R. is *canina litera*, and the only letter which Demosthenes could not fully pronounce, wherein Isocrates had some aduantage of him, and yet at Rhodes Isocrates reciting an Oration of Demosthenes, the people so liked it, cried out, *ô quid si illam belluam Gre.*

But these Roman Cabalists after they had commentariied vpon letters, they goe forward with ioyning of letters and some number of words, as vpon the five vowels they make a poeie to the emperor Maximilian, for euery vowell a word and so it makes his poeie to be *Aquila electa iuste, omnia vincit*, a Roman poeie.

Exod. 15. They willing to imitate the latter Iewes, who made the like poeie for Machabeus out of Moses poeie, *quis sicut tu in dieb. Iehonah*, which poeie both Ioshua and Iudah vsed after Moses time.

But what these Roman Cabalists would bring to passe, by their number of five I know not, as they make much of these five words of the virgin Mary, answering, the Angell of God sent to her
fiat

The Fubile of Brittain. II

fiat mihi secundum verbum tuum.

And againe they stand much more vpon the number of the words which were but five, then vpon him which was Christ Iesus our sauiour, that spake these words, *Ecce enim est corpus meum.*

Quintilian saith, that *Chrisippus* brought the first rodde to whippe children in schoole, trulie it might seeme so, for he makes more toyle and studie about Oracles and letters, then the great Turke did to subdue *Rhodes*: these childish studies are not fit for men of riper yeares.

*Quintil. lib:
1. institut:
cap: 3.*

These be they that contend with *Chrisippus* to overcome their owne shaddows, for there is not a letter in all the Alphabet, but they make such commentaries as will fill the Turks *Alchoran*.

We will conclude and say as *Plato* sayd of a Cyrenian Coachman, who shewing *Plato* all his cunning and skill to the most he could, one asked *Plato*, how he liked the Cyrenyan Coachman? it cannot bee sayd *Plato*, that this fellow that hath such pleasures in such trifling toyes, can euer learne any great thing.

*Rhod: 9:
cap: 5.6.*

Euē so these fellowes contend *cum griphis Grammaticis* that bestow their time with such toyle and trauaile about Oracles and letters, to make an art of it, it cannot bee as *Plato* sayd, that they will giue themselues to any great things or learne greater matters.

A certaine country Coridon a young youth, went to *Athens* to learne Philosophy, who after

12 *The Iubile of Britane.*

*Alpha,
Beta,
Gamma.*

hee came home, with great welcome to his friends, and kinlmen, and beeing in company where a Græcian was, his friends would haue him to speak some Greeke to the Græcian, he answered he would, and tooke a cuppe of drinke in his hand & layd boldly to the Græcian; *Alpha, Beta, Gamma*, whereat the Græcian blusht with silence; then his countrimen & friends took this youth with clapping of hands for the victorie.

Many went to *Athens* to learne Philosophie and returned to their country fooles; many went with the prodigall Sonne to traile and see countries, but such should not be receiued into *Sparta* by the Law of *Licurgus*, lest they were in other countries taught to harme their owne countrie at home.

A fit fable for this place, between the Nightingale and the Cuckoe, contending which of them had the sweeter voyce, they put their contention to arbitrament; the Cuckoe would haue but an Ass for his great long eares, to bee the iudge, and so by this iudge the Cuckoe had the mastery, many haue long Asses eares in giuing of iudgment for want of knowledge.

And for that I toucht strifes and contentions which the world is full of, I thought good for mirth sake to speake of some merrie strang contention, not such contention as was betweene *Cicero* the Orator, and *Roscius* the Tragedian, which contended, whether *Cicero* could excell

Roscius

The Iubile of Brittane. 13

Roscins in coppie and variety of eloquence or
Roscins exceed *Cicero* in motions and gestures
of pronunciations. But a farre greater conten-
tion was between three brethren, *grauia fratrum* *Arist.lib:*
bella, soone proued between *Jacob* and *Esaue*, who *7 polit.ca.7*
Gen.4.
contended in their mothers wombe; and be-
tween *Caine* & *Abell*, the first two brethren borne
in the world.

These three brethren contended about their
Fathers testament, whose will was, that hee that
prooued himselfe most beneficiall and profitable
to his countrey, should be heire to his Father.

The first was an Orator, next in nature and pro-
portion of studie to a Lawyer, and sayd, that no
Common-wealth could stand without law.

The second brother was a Philosopher next
to Diuines, and sayd that soules were more pre-
cious than any Common-wealth, and therefore
sayd that he was the heire. *Heidfelde*
lib: de dis-
cordiis: cap:
22.

The third brother was a Philition, and sayd,
that neither Common-wealth, nor soules, vlesse
they had sound & holesome bodies to liue in the
Common-wealth, and to enioy cleere foules; and
therefore claymed his fathers heritage. The Iud-
ges made a demurre in law, in iudgement, and
stayd to consider of so difficult a Will betweene
brethren, of which *Augustine* saith, is most hard
to iudge of.

Yet *Archidamus* king of the *Lacedemonians*, being
made an Arbitrator between two great men, and

great in fauour with the King in the like contention, doubting that hee could not pleate them both, but one of the would be offended, brought them vnto a temple, and lockt the dore vpon them, charging them not to come out of the temple before they would become friends.

Kings may commaund, but iudges must iudge iustly, or else stay the matter by a demurre, as you haue heard of the three brethren, or else dismisle the matter out of the court, as you shall heare of another three more difficult contention.

A man made his Will among three Sonnes he had, and made him his heire that proued most vngratious & wicked of the three, the one was a drunkard, the other an Adulterer, the third a Gamster and a Dicer.

The drunkard would haue his Fathers heritage, because he was a beast, and not a man.

The Adulterer would haue his fathers heritage, for that he was both man and beast.

The third sonne claymed his Fathers patrimonie by swearing, and by blaspheming: saying, he was neither man nor beast, but a diuell.

There is nothing that can be more aptly compared to men, than trees: So was *Nebuchadnezzar*, named a great tree: so Kings and Potentates of the earth to the Cedars of *Libanon*, the iust man to the Palme tree; the good and godly man to the Olive tree; and the children of the godly like Olive buds; and christ himselfe to the Vine:
and

and it is also writtē, that christ died vpon a crosse made of three kinds of trees, of the Pine-tree, the cypresse tree, and the cedar tree in these trees no mothes, no vermines will breede, and that was the cause why *Nat. Pompilius* lawes endured 1300 yeares written on a cypresse table, and *Platoes* lawes written on cedar.

But *Abimelechs* tree was a drie gorse and a low shrub, he delighted in such trees that wold soon burn, for *Abimelech* was that gorse that destroyed the Sichemites, and burned *Sichem* their City, and sowed salt to make it for ever barren.

Themistocles was wont to compare himselfe to a Plantane tree, to whom the Athenians ranne at any storme or tempest of warres, to shadow and defend them from the Persians.

This Plantane tree was called *Xerxes* tree; for his broad branches, and large bowghes, because *Xerxes* was wont with his armie at any hot weather to vie this tree, to defend him from the sun, but this Plantane might bee better called the Popes tree, than either *Xerxes* or *Themistocles*, whose bowghes and branches shadowes more Rebels, and to whome more traitors ran for succor and help, than ran to *Themistocles* in *Sichem*.

This tree is called in *Plinie*, *Arbor laurosa*, because *L. Marius* would often vie this pleasant tree, with some Gentlemen and Roman Ladies feasting and banqueting vnder this tree.

And after it was called *Arbor religiosa*, when the

Plin. lib. 16.
Arbor laurosa.
Arbor religiosa.

16 The Iubile of Britane.

Alex: ab

Alex: lib: 6:

cap. 12.

Jupiters
priests.

Nisephor:
lib: 12: cap.

12: lib: 12:

Ioseph: lib:
18.

the high Priests named *Pontifex maximus* with the chiefe sacrificer *Rex sacrorum*, with the Priests of *Jupiter* called *Flamines*, and with the Vestall Virgines, these sacred guests were appointed to come to this feast called *Adipalis cena*.

This custome continued long in *Rome*, though the names were altered, yet the ceremonies endured, the high priest altered to a Pope, *Rex sacrorum* which was chiefe Sacrificer, altered to slaughtersman. Jupiters priests called *Flamines* altered to Franciscan Friers, and the vestall virgins to lecherous Nunnes.

And now of late the names altered againe, from a Pope to a Scorpion, from Franciscan Friers to Serpents, and from Nunnes to Vipers, but we shall shake these Scorpions, these Serpents, and these Vipers off, as *Paul* did the Viper that hanged about his finger, this is the custome in *Rome*. *Adipalis cena* is their feast, the plantan tree is their temple, and the Calse in *Oreb* is their Idol, to whome they make sacrifice, and by whole Oracles they first deceiue themselves, & then others.

At *Alexandria* in *Egypt*, when the temple of *Serapis* was destroyed, all the images were made holier and fast to the wall, that the priests might come and goe to feed the people, with such Oracles & speeches as pleased themselves, thus the priests at *Delphos* in the temple of *Appollo*, and in the temple of *Jupiter* in *Hamon*, they haue such deists

drifts to make their images to weepe & to sweat,
& the priestes themselves to speake within the
hollownes of the images; these flattering priests
be these Serpents like *Lazarus* doggs, soothing
the Pope their master in all idolatry, worse then
Aetæons doggs in deuouring their master.

I may not omit in this place a fit history, of a cer-
taine Spaniard, that bragged much before *Maxi-
milian* the mperor, of 3. such strange things that
the King of Spaine his master had, that all the
world had not the like, a great Mountaine of Salt,
a bridge that fed yearely tenne thousand of cat-
tell, and a Citie walled about with fire.

Albertus Duke of *Saxonie*, hearing this
bragge of the Spaniard, sayd before *Maximilian*,
that hee had in one of his Cities three greater
wonders, three Monasteries, the first of Friars
prædicators whose barnes were full of all kind of
Corne and had no ground to tillage.

The second Monasterie was of Franciscan
Friars, whose Coffers were full of mony, with-
out any reuenewes comming in.

And the third of blacke Muncks, who had
multitudes of children hauing no married wiues,
this is not strange in Spaine, in Rome, or in any
other countries where monasteries be.

Favorinus the Philosopher wondred more of
three greater wonders, than the Spaniard did of
his Mountaine, of his bridge, and of his citie;
or the Germane of his three Monasteries: that he

being a naturall French man should be thought a
 Græcian, & being an Eunuch, should be accounted
 an Adulterer, and *Fauorinus* being an enemy to
Adrian the Emperour should liue. *Heidfield de*
Arith. Cap. 31.

But *Augustine* brag'd not like the Spaniard, nor
 like *Albertus* the Germane to see his three Mo-
 nasteries, he agreed with both in the number of
 three, for *Augustine* wished to haue seene *Paul*
 in the face, *Christ* in his bodie, and the Citie of
Rome in her chiefe flourishing time: but *Beda* wi-
 shed but one, to haue seene *Christ* in *suo deco-*
re, as *Moses* and *Elias* sawe him in Mount *Tabor*.

We will leaue to speak further of these things
 and proceede forward in our Iubilies in the ma-
 ner & forme of election of Kings, with their Di-
 adems, Crownes, Scepters, and all other *Regalia*
 belonging to the inawguration of Princes: and
 first of the Election of Kings.

Seccio. 2.



Howsoever Kings were elected among
 the Heathen, either by flying of foules,
 as *Numa Pomp.* was in *Rome*; or by
 neighing of horses, as *Darius* in *Persia* was; or o-
 therwise by lot, as *Saul* was amonge the Iewes.

1. Ro. ca. 10

So *Saul* first by casting of the 12. Tribes, and
 after by casting lots vpon the men, was elected
 the first King of *Israel*. And so in the new testa-
 ment

The Jubile of Brittain. 19

ment by lot, was *Marthias* chosen into the towne of *Judas*.

For God had his secret elections of Kings before they were of the people elected. So was *Secret elections.*

Saul annoynted the first king of *Israel* by *Samuel*;

So was *David* secretly in the time of *Saul* annoynted also of *Samuel* king of *Israel*;

So was *Ieroboam*

Solomon's seruant, secretly in the time of *Salomon*

annoynted king of *Israel* by *Ahias* the *Shunamite*.

And so was *Iehu* secretly in the time of king *Ioram*,

annoynted king of *Israel* by *Elizeus*.

Saul a Heard-man, seeking his Fathers Asses,

found a kingdome.

David a Shepheard, the least and the youngest of his Brethren, was elected king in the midst of his brethren 2. Reg. cap. 2.

Ieroboam a seruant of *Salomon*, tooke the kingdome of *Israel* from *Salomon's* sonne. And *Iehu* a

Captaine besieging *Ramah* vnder the king his

Maister, became king to sit in his Maisters seat.

These kindes of election are proper to God.

So was the election of God, of his Priests, of his

Iudges, & of his Gouvernors. For he called *Moses*

a Heard-man from *Madian* vnto *Egipt*, saying, *Mi-*

ram te ad Pharaonem.

Gedeon, he elected from the barne a Thresher,

saying, *Tu libera his Israel de manu Madian.* In like

manner he called *Ieptha* from the land of *Tob.*

But as before is sayd how for such kings are elected, the honor, dignitie, and reuerence of kings

were

Indg. ca. 6.

Indg. ca. 11

D 2

20 The Iubile of Brittain.

were such, that after *Iehu* was annointed king sitting among other captaines, his fellow captaines, did put off their mantels, cloakes, and gownes to make him a seat like a throne for a king to sit with sounding of trumpets, and saying, God saue King *Iehu*. such is the Maiestie of the name of a King, that God called them, *Dij terra*.

Darius
horse.

As soone as *Darius* horse neighed, the other sixe Princes which were in election with him, lighted on foote prostrating themselves vpon the ground after the *Persian* manner, hauing the sacred fire, and the Image of the sunne carried before him.

Iosep.lib.7.
cap.2.

What wonder is it for the *Persians*, *Armenians*, to whom it is peculiar to worship their kings as Gods, sithence king *Dauid* so honored his sonne *Salomon* being a king annointed, and sitting on his Fathers seat, in such humble sort, that being sicke and old in his bed, bowed his head downe, in token of his submission to the king his sonne; and as *Iosephus* saith, *Tanquam Deum coluit*.

Diador.lib.
4.cap.1.

We read, that the kings of *Aethyopia* being elected by their priests, are lifted vp with such triumphes vpon their shoulders, and carried so to be seen among the people, *Bacchantrium more, flexis genibus vt Deum honorant*.

The late Emperours of *Rome* being elected, were hoysed vpon mens shoulders, and carried with ioyes and triumphes, the people crying out, *Vivat Imperator*.

They

They vsed no other ceremony in ancient time with the kings of *France*, but to lift the new elected king vpon a shield to bee carried about the campe, saying, *Vive le Roy*. So was *Clodoneus* the first christian French king.

The souldiors of *Pharnaces* vpon a tumult made in the campe, sodenly they put a Reed into *Phar-* *Pharnaces*
naces hand for a scepter, and proclaimed him king *King of*
of *Pontus*. So the Jewes put a Reed into our *Pontus*.
Saviour's hand for a scepter, in most contemptu-
ous and ridiculous manner, and kneeling layd,
Aue Rex Iudaeorum, hayle king of the Jewes.

The souldiers of *Amasis* vpon a sodaine shift *Amasis*
to make him king of *Egypt*, they clapt vpon his *King of E-*
head in stead of a crowne, a Helmet; and so pro- *gypt*.
claimed him King of *Egypt*.

So the Jewes clapped a crowne of thornes vpon Christs head; a more precious Crowne than the Amphictions of *Greece* sent to *Alexander*, or the *Arabians*, and *Armenians* sent to the *Romans*.

In diuers other countreys, they make choice of their Kings diuersly. In some place of shep- *Diodor. lib.*
heards, supposing them that haue such care of *4. cap. 1.*
their sheepe, should haue more care ouer men. *ποιμὴν τοῦ λαοῦ.*
In *Homer* Kings are called *Pastores populi*, as you
heard of the Kings of *Israel*, and others.

In other places they made choyse of them that were most rich, thinking that a rich king was best able to helpe his subiects, and defend them from

22 *The Iubile of Brittane.*

their enemies. These kinds of elections of kings and of priests which governed chiefly amonge the *Ethiopians* and *Egyptians*.

In Lybia. In *Lybia* he onely should bee elected king, *qui citissimo cursu valeret*. He that was most swift in running.

In other Prouinces and countreys towards *Arabia*, he that excelled in strength and courage of his bodie, supposing him to be most fit and able to gouerne them. These Nations knew not God in their elections, & yet they seemed to imitate the *Israelites* in outward forme.

Alex. ab. Alex. lib. 9. cap. 4. The people called *Carhai* in *India*, made choice of him to be their King, that was most tall of stature and of goodly personage; like *Xerxes* King of *Persia*, who among so many hundred thousands, was the only goodliest and tallest man.

Saul. Or like *Saul* King of *Israell*, who was higher by the shoulders vpward, than any one man within the whole Kingdome of *Israell*, (for God would please the people with such a King.)

In Mero. In *Mero* the King should be of sound limmes; *Diod. lib. 4. cap. 1.* for the Law was that if the King should be lame, or halt, all his friends and household seruants should also halt and be lame. And with good iudgement should they looke of such a King, which should not limpe or be lame.

The custome was also in *Meroe*, that the priests of greatest authority among the people, should come and tell the King he must needs die, so the Gods

The Iubile of Brittane. 23

Gods commaunded, all the Kings obaied this Law, *per responsa Deorum.*

Among the *Sidomites* they did elect no King o-
uer them, vnlesse he were of the Kings stocke, or
haue his birth from the Kings familie; quite
contrarie to the people called *Taprobani* in *India*,
which suffered none to bee King among them,
that were of the Kings stocke, especially if they
had any children, least they should claime to be
the King by heritage.

Sabai, a Nation in *Arabia*, after they had made *Alex: Neap*
choyse of their King, they had a Law that it was *lib. 4. cap.*
not lawfull for the King to goe out of the Metro- *23.*
politan Citie *Saba* according to the Law, which
if hee were so found, he should bee stoned to
death, or should be deposed from his kingdome.

Such was the superstitiousnes of the heathens
towards their Preists, that *Sabbachus* King of E-
gypt though hee was warned in his dreame, by *Diodor. lib.*
the God of *Heliopolis*, saying *Nec salix, nec diutur-* *4. cap. 1.*
um Aegypti regnum fore, vnlesse all the Priests of
Egypt were flaine, and that the King withall his
army should marche ouer their dead bodies.

Thus being often troubled with this dreame, *Diod. lib. 4.*
the King called all the Priests of *Egypt* before him, *cap. 2.*
and told them how hee was warned either to kill
them, or else overthrow himselfe and his king-
dome.

This superstitious King yeilded the kingdome
vnto the Priests of *Egypt*, hands, and went to E-
thiop

24 *The Iubile of Brittane.*

thiop, & by such meanes Priests grew in as much credit in *Egipt*, as then the prophets were in *Israell*. Many such Kings were either so cursed and banned in their kingdome, or else driuen out of their kingdome, and others put in by the Preist of Rome.

Such superstitious Lawes and customes in *Ethiop* continued vntill one *Ergamenes* was elected King in the time of *Pto. Philadelphus* the second of that name in *Egipt*: this King expected the like end by the preists of *Ethiop*, as his predecessors had, and therefore *Ergamenes* did that which *Sabbachus* should haue done. And as *Iehu*, *Daniel* at *Babilon*, and *Elias* did at the brooke *Kison*, with the slaughter of all the Prophets and priests of *Baal*.

Now hauing somthing spoken of the Election of kings, so likewise of the Election of the Iudges, how they were chosen and elected. God elected *Moses*, after he had fled from *Pharo* in *Egipt*, to *Iethro* in *Madsan*, from a shepheard to bee such a Prince and gouernor of such an army, as neither *Cyrus* led vnto *Scythia*, or *Xerxes* vnto *Greece*, or *Tamberlaine* vnto *Asia*, and that in a wildernes, where neither City, Towne, or prouision could be made. *Deut. 2.*

But the manner and forme of this Election of *Moses* was, by a voyce spoken vnto him out of a flame of fier, burning in a bush, and yet the bush not consumed, the voyce was, *veni, mitram te ad Pharaonem,*

Pharaonem, I will send to *Eharaoh*, to bring my people Israel out of *Egipt*, that was his charge.

And the election of *Paul*, who was likewise in manner and forme chosen as *Moses* was.

The election of *Ieshua* was like *Moses*, to whom the Lord sayd, *Surge, transi Iordanem*. Be stronge and valiant to fight against the Hethites, I will be with thee as I haue beene with *Moses*. This was *Ioshuaes* charge.

The election which Israel made of *Gedeon* was after the Lord had sayd to him, *Tu liberabis Israel de manu Madian*, and after his victories over the *Madianites*, then they came and sayd, *Dominare nostrum tu, & filius tuus*. Iudg. 8.
The election of the Iudges of Israel.

The like election was of *Ieptha* after hee was called from the land of *Tob* by the Lord, yet hee was elected, and chosen by the *Giladites*, saying, *Veni & esto Princeps noster*, Come and bee our Captaine to fight against the *Amोनites*. Iudg. 11.
Ieptha.

These were the Iudges elected to fight the Lords battels against these Nations.

This was the manner of the election of the Iudges and Gouvernors of *Israel*, yet God had chosen *Gedeon* out of the barne, and called *Iepthe* out of the land of *Tob* to be Gouvernors over his people, before they were by the people elected.

The election of *Ioshua*, was by laying of *Moses* hands vpon him, to vanquish the *Cananites*, saying, *transi Iordanem, esto robustus*, bee stronge and

26 The Iubile of Brittane.

valiant to fight against the *Herhirs*, and to vāquish the *chananites*.

Iudg ca. 1. The election of *Iuda* was by *Vrim* and *Thummim*, to ouerthrow the *Amonites*.

Sectio. 3.



Ow hauing spoken something of diuers and sundry elections of kings and Iudges; wee are to en- treat of sundrie kindes of Scep- ters and Diadems among heathen kings

*The first
Kings of
Rome.*

The first kings in the world had long guilded speares carried before them. For the old Ro- manes, and the first kings of *Rome* vsed for their first Scepters, the Augurall staffe of *Romulus*, cal- led *Litus*, vntill *Tarquinius Priscus* the fift king af- ter *Romulus*, who vsed to haue for his scepter white luorie.

But after *Tarquinius* time, the Romanes con- temned Scepters, kings, and crownes.

*The Kings
of India.*

The kings of *India* had their scepters onely of Ebony, for it was not lawfull for them to haue a- ny other scepter, but of Ebony.

In *Egipt* though they excelled all other king- domes in greatnesse and maiestie of diadems, yet the kings of *Egipt* had for their scepter, but the likenesse of a plough, *in forma aratri*, saith *Diodo-*

rus, to maintaine tillage in husbandrie, of which I spake in another place.

For as *Egypt* was diuided vnto sixe Tribes, *India* vnto 7. Tribes, *Athens* vnto 10, and *Rome* vnto 35. Tribes that was the chiefeſt, they had care vnto tillage.

The Persians next for all that they had fire carried in Christall, the Image of the Sunne carried vpon the horse of *Mars*, yet the kings of *Persia* had for their Scepters, the likenesse of a Spade, called in *Diodorus*, *Pala*, which the kings held in their hands, for none might speak with the great kings of *Persia*, vnlesse the king would mooue his scepter, so had *Ester* accesse to the king *Ashuerus*.

Diodor. lib. 2.

The king of *Babylon* vsed diuers kinds of scepters with sundry kind of figures, as Lions, Eagles, and sometime the likenesse of a golden Apple, which signified for his roundnes the whole world.

The kings of *Sicilia* vsed a siluer staffe, for their scepter carried before them.

The Kings of Sicilia.

The Kings of *Lidia* had carried before them great Axes for their Scepters.

The Kings of Lydia.

Many Kings had vpon the top of their Scepters the figure of a Storke, to signifie Iustice and pietie, and on the other end of that scepter, they had the figure of *Hippotamus*, a fierce, and a violent beast, that Kings thereby should subdue their outragious lust and tyrannie.

Hippotamus.

Kings had need to haue their Scepters full of eyes: such a Scepter had oulde *Ofris* with the likenesse

28 *The Iubile of Brittane.*

Diodor. 4.

likenesse of a mans eye written about it, *Oculus iustitiae*. For those Princes that beare the Scepters of iustice in hand, must not haue eyes of affections in their heads; Neither must those Iudges that sit on the seat of iustice, haue long reaching hands to receiue bribes like *Molochs* Image, whole priests were called *Chemarims*. And therefore were Kings painted in *Egypt* in the Citie of *Thebes* blinde without eyes, and Iudges without hands; and iustice it selfe without a head; so that iustice hath neither eyes, hands, nor head.

Sectio. 4.



Now after Scepters, the sundry fashion and manners of crownes and Diadems. For among all heathen kings, fewe or none were crowned as our christian kings were but with such Ornaments about their heads, as most kings then vsed, and with such Idolatrous ceremonies, sacrifices, and feasts, as were belonging to their Idols, and such robes and garments, as were kept in their Temples, for their inawguration, *tanquam regalia*.

Mythridates.

For it seemed that *Mythridates* King of *Pontus*, the great Romanemie, and *Tigranes* King of *Armenia*, ware such attires and ornaments on their heads, as some kinde of fine silke set with rich

rich stones and pearles. For that which king *Mythridates* wife, *Queene Monima* ware vppon her *Monima.* head for a diadem, with that she hanged her selfe, least shee should bee taken captiue by *Lucullus* or *Pompey* the Roman consuls, and by them led as a prisoner vnto *Rome* for their triumphes.

It might also seeme, that *Darius* the great King *Darius.* of *Persia* had on his head in his last battell, which he had with *Alexander* at *Arbela*, such a diademe as *Mythridates* the king of *Pontus* had for *Alexander*, after the ouerthrow of *Darius*, hauing *Darius* diademe brought vnto him, with the which he bound vp *Lyfsmachus* wound.

Such a Diademe did *Tigranes* king of *Armenia* *Tygranes.* yeeld at the feet of *Pompey* the great, after that *Pompey* had subdued *Armenia*, and other kingdomes thereabouts, with which Diademe *Pompey* bound vp his sore legge, for the which hee was suspected of some of the Senators, to haue affected the kingdome of *Armenia*.

All Kingdomes being subdued by the Romanes, sent their Imperiall Crownes to *Rome*. *Crownes not esteemed of the Romans.* So did *Areta* King of *Arabia* send to *Augustus*. So did *Hircanus* lend from *Ierusalem* a crowne of gould to *Marcus Antonius*. For after that the Romanes had subdued *Asia*, *Africa*, and the most part of *Europe*, all Kinges held their Kingdoms vnder the Roman Empire: & therfore sent crownes for dutie and homage to the Romanes. The old Romans esteemed more *Militares coronas,*

30 The Iubile of Brittane.

nas, militarie crownes to animate souldiers to remouue siege; to win townes, or forts, or strong holds, they should haue *graminea Coronam*; for scaling of walles, they had *murali Coronam*, made in forme like the walles of a City; and for entring to a shippe, *Corona naualis* made like a shippe.

Suet. in vi-
ta calig. 7.
Plut. in Co-
riol.

The Emperour *Caligula* inuented certaine Crownes made in forma solis, luna, & syderum, like the Sun, the Moone, & some like Stars, which *Caligula* called *exploratorias Coronas*, with these they rewarded souldiers according to their exploitcs and deserts, and yet the Citizens, saith *vigerius quod magis miremur*, had *Coronas aureas* Crownes of Gold

Amphi-
cti-
ons.

Also it seemed that in *Asia*, during the time of the great *Alexander*, to whom the *Amphi-cti-ons* sent a massy Crowne of Gold, when *Alexander* was elected generall gouernor ouer *Asia* and *Greece*, against the Persians, Crownes were sent to those mighty and great Kings, which held the Monarchy ouer other Nations in submissi-on and loyalty, not daring themselves to were Crownes.

Kings of E-
gipt.

The kings of *Egipt* differed farre from all other kings for their Diadems, excelled all Princes in maiesty and royalty, for they ware the Image of a Lyon, sometime of a Draggon, and sometime of a Bull; because they would be knowen the greatest and most auncient kings of the world; they would carry vpon their Diadems the likenes of

Fier,

Fier, sometime of a Tree, and sometime of a Serpent, as though the kingdome of *Egipt* should farre exceed all kingdomes, for the maiesty thereof, the kings of *Egipt* were chiefly set out, by the regality of their Diadems.

The Romans and other heathen kings, in their Temples had sundry kinds of Crownes, consecrated to their Idols, and dedicated to their Gods, and they dedicate Crownes made of the rinde of Cynamon, polished and trimmed about with Gold.

Sundrie Crownes.

So religious were the heathē in their Atheisme, that not only they crowned their Idols with all kind of Flowers, but also trimmed and garnished the Altars of their Idoll *Iupiter*, with Crownes and oken leaues; the Alter of *Appollo* with Lawrell Crownes: the Altar of *Pluto* with Cypresse, the Altars of *Hercules* with Poplar; the Alters of *Bacchus* with Iuie. The prophet crieth out vpon the children of *Israel*, that they obay not their God as the heathens did their Idols.

Heathen altars,

Sectio. 5.



He regall ornaments of *Persia*, at the inauguration of their kings, by *Cyrus* in the time of *Targ: Priscus* the first king of Rome, was a Diadem called *Cydaris*, the sacred fire, and the figure of the sun, carried

32 *The Iubile of Brittain.*

carried by the horse of *Mars*, and 12. severall garments, which *Cyrus* instituted and by a decree confirmed that they should remaine *tanquam regalia*, to the posterity of *Cyrus* in *Persia* at *Persepolis*, and to be used according to the law of *Induendarum & exuendarum vestium*.

Cyrus.

These regall ornaments of *Cyrus* were used with the kings of *Armenia*, *Pontus*, and the most part of *Asia*, for that they held their kingdoms vnder the Scepter of *Persia*.

Of Egypt.

The regall ornaments of *Egypt* by *Sheshac* in the time of *Salomon*, were such ornaments as the Priests of *Vulcan* in *Memphis* first inuented, from the first to the last, which was the sacred garment and rich robe of *Isis*, which the Queenes of *Egypt* used to weare at triumphs or feasts, according to the custome of *Egypt*, were reserued and kept in *Sacrario Isidis* for the posterity of *Sheshac*, and the kings of *Egypt*.

Regall Ornaments.

Of Rome.

The regall ornaments of *Rome* by *Romulus* in the time of *Ezechias* king of *Iudah*, was no more but a coate of a purple coulor, called *Tunica Iouis*, and a long purple robe, which *Romulus* himselfe the first king first inuented, to set forth the maiesty of a king.

Of Cerinthia.

The regall ornaments of the Prince of *Cerinthia*, seemed most strange either for that they were reserued so long, or that it was not lawfull by the law in *Cerinthia* to alter them, they were so worne and consumed (as *Pantalion* saith) that the

Pantal. lib.

6.

new

The Iubile of Brittane.

33

new elected Prince came to be inuested in such old garments, that were so worne as he seemed more like a shepheard, than a king; And yet were these old garments so reserued and kept, as diligently as king *Cyrus* robes at *Persepolis* in *Persia*, or king *Sheshacks* garment at *Memphis* in *Egypt*.

The regall ornaments of *Macedonia* by *Alexander* in the time of their king, was a rich Hat full of pearles called *Chausa*, a rich slipper or pantofle called *Crepida*, and a rich long robe which the *Macedonians* call *Clamydem*, which *Alexander* the great vsed during his time; And after him when the monarchy was brought to Rome, *Pompey* the great vsed *Alexanders* robe rather for that he was likened to *Alexander* and for his sake, rather then for credit that any Roman should seeme to haue by wearing a *Macedonian* garment.

I will omit to write of these christian Kings, but only of their time of reuolting from the Romans.

The *Longobardes*, the *Goathes*, the *Vandolles*, and *Hunnes*, by reason of chull warres betweene themselves, were made prouinces vnder the Romanes vntill the Empire decayed; and after they had reuolted from the Romans, they elected Kings to gouerne them.

Among the *Longobardes*, *Agelmundus* their first King after their reuolting from the Romans 394.

Among the *Goathes* after their reuolting, *Alaricus* was their King. 404.

F

So

34 The Iubile of Brittane.

So was *Gundericus* ouer the *Vandolles* after their reuolting. 413.

And *Attila* King of the *Hunnes*, after they had reuolted from the Romans. 430.

And after these Kings 1600. began the kingdome of *Polonia*, where their first Crowned King was *Miezlaus*. 963.

In *Hungaria*, the first crowned King was as *Panralion* calleth him, *Beatus Stephanus*. 1003.

And lastly in *Bohemia*, the first crowned King was called *Vladislaus*, 1080. of whole inauguration he hath set their *Regalia* aside, omitting their ceremonies and inaugurations wñich they had from *Charles* the great.

Section. 6.

The inauguration of the first King of Rome.



Of the manner and order of the Inauguration of *Romulus*, the first King of Rome.

It was not lawfull by the Lawe of *Romulus*, to Elect any King in Rome without diuination, which during the first Kings of Rome continued in the selfe same honor, as *Magicke* did in *Persia*, where no Kings might be elected, or sit without magj in place, as in Rome without South-layers.

In Rome the South layers did got vp to the toppe

toppe of a hill, where the south-layer sat vpon a stone with his face towards the south, with his auguring staffe called *Litus*, in his left hand, with the which he deuised & marked out the quarters of the Heauens: the foure coasts the of south vpon the right hand, & the North vpon the left. Having done sacrifice, and offered oblations with sacred vowes made to *Iupiter* and *Mars*, hee layd his hand vpon the new elected Kings head, heauing vp the other hand vnto Heauen, laying, *Iupiter Pater si fas est, N. Pomp: &c.* Then looking for lightning, or thundring, or some flying of byrds, or some strange motion of the starres, at the sight of which things, the south-layer openly pronounce him to bee King elected by *Iupiter* and *Mars*.

Sesostris in *Herodorus*, and *Iosephus* named *Sasacus*, and in the Bible *Sheshac*, at his first coming to his kingdome, was brought by the priests of *Vulcan* into *Memphis*, to the temple of *Isis*, where the sacred booke wherein the law and secret ceremonies were written, which none might read in, but the priests of *Vulcan*, and the king at his first entrance into his kingdome after the reading of the laws and ceremonies of *Isis*.

The inauguration of the Kings of Egypt.

The priests brought the King a standing cuppe full of liquor, Rosen or gumme gathered from the banke of a firre tree, a hole of milke, with a few dry figgs, (not much differing from the ceremonies of *Persia*) after the king had tasted a little of

36 The Iubile of Brittane.

Diodor.

euery one, he was brought by the Priests vnto the doore of *Isis* temple, where the priests did giue to the king the keye to open the doore: fro thence the king was brought by the priests vnto the secret chauncell of *Isis*, and after sacrifice the King did wash himselfe with the same water which is kept in *Sacramo Isidis*, to wash the goddesse *Isis*.

After this to the Kings are brought by the priests of *Vulcan* some regall garments which the King tooke from the priests, and so vnto the last robe which is the sacred robe of the Idoll *Isis*, according to the Law, *Induendarum & exeundarum sacrarum vestium.*

The inau-

guration of

the King of

Persia.

The King of Persia.

The seauen Princes and gouernors of the 127. prouinces of *Persia* assembled together in *Persepolis*, the chiefest City in *Persia*, to elect them a King after *Cyrus* and his son *Cambises*, for *Cyrus* had no son but *Cambises*, and *Cambises* had no son at all to succeed him in the kingdome.

The ceremonies of the Kings of *Persia* shall serue for the inauguration of the Kings of *Armenia*, of the Kings of *Pontus*, and for the most part of the Kings of *Asia*, for that the Diadem which was called in *Persia*, *Cydaris*, in *Armenia* called *Tiara*, and in *Pontus* called *Gandis*, differed only in manner, and therefore all inauguration of the Kings of *Asia* shalbe contained in the solemnities and ceremonies of *Persia*, for both their ceremonies and forme of their Diadems were alike, for that

The Iubile of Brittain. 37

that all these kings held vnder the Persians while the monarchy was there.

In *Persia* the ceremony was, that they should sit in *Cyrus* chayre, they put on these twelue garments that *Cyrus* first ware, which were kept as monuments and reliques for the kings of *Persia* in *Persepolis*.

The new king sitting so in *Cyrus* chayre, three of the greatest Peeres in *Persia*, brought vnto him three dishes, in the one were fine dryed figs, in the second a little turpentyne, and in the third mylke.

After that the new king had eaten of the drye figs, and had tasted of the turpentyne, and drunke of the mylke, hee rose from *Cyrus* chayre, and thence was brought vnto the next hill. For the Persians had no temple nor altars in their countreyes.

*Alex: gent.
al: lib: 1.
cap: 29.*

The Funerals of the Thracians.



THE *Thracians* Funerals are full of mirth and melody with their Thracian wounds gotten in warres, painted in order round about the Hearse, which was the greatest glorie of the Thracians. For when they bring their friends to the graue, they vse to singe Thracian songes with all sweete Musicke. Onely this ceremonie they reserved,

that

*The Funerals of the
Thracians.*

that when any man of great calling died, his wife is brought on the same day to the graue of her husband in her richest Ornaments, and best apparell, accompanied with her parents and next in blood, with great solemnitie, which after sacrifice vpon her husbands graue, she must make sacrifice of her selfe.

So was *Polixena* sacrificed and slaine vpon the graue of *Achilles* in *Troy*. So was *Iphiginea* *Agamemnons* daughter slaine, and sacrificed at *Aulis* in *Greece*, the one to satisfie *Neptune*; the other to pacifie *Diana*. In great funerall feasts called *Lemuria*, after the annointing of their crownes, and trimming of their tombes, with sweet hearbs and funerall flowers, after sacrifice done, and diuers ceremonies, they sitte round about a long flint stone, the parents, the kinsmen, the brethren of the dead soulesome with beanes; some with wafers; some with dry figs; and euerie guest bring some thinges to this feast, where they drinke to their Gods first, and after to the soule of the dead, with great myrth & sundry ceremonies, they rise vp frō the Tombe, all crowned with crownes & Garlands made of sweete flowers, and funerall hearbes in great solemnitie, daunce about the Tombe, being braue garnished, as is before said.

So did *Alexander* the great with diuers *Macedonian* Peeres, and Nobles crowned with garlands, daunced about *Achilles* graue.

so did *Traiane* the emperour solemnize the funerall

nerall feaft of *Alexander*, at *Alexandria* in *Egipt*.

So did *Cleopatra* solemnize the funerall of *Marcus Antonius*. *Ceramicus* in *Athens* was a buriall place appointed for Generals, Captaines, and for marshall Magistrates slaine in the field, as *Martius* field in *Rome* was both a burial place for some Consuls and Dictators, so it was a place of exercise for the Romane gallants vpon the graues of these Noble Captaines in memorie of chivalrie.

So did *Achilles* solemnize the funerall of his friend *Patroclus*, cutting the fore-lockes of his haire, to set it amonge many other of *Patroclus* friends vpon his Hearse or Tombe in *Troy*.

The manner of the funerall Feasts and Ceremonies of the Macedonians.

IN *Macedonia* they vsed more solempne and mournefull ceremonies, at the funerall of their kinges and Princes; for they tooke downe their Bulwarkes and Fortresses of warres, they vntiled their temples, they subuerted their altars, they reiected and deposed their Idols, they put out their fire, and the men shaued both their heads and beards, and they clipped their horses, and left nothing vndone that belonged to mourning.

So *Alexander* the great solemnized the funerall of *Hephestion*.

The Funerals of the Macedonians.

40 The Iubile of Brittane.

So King *Archelaus* did at the funerall of *Enripides*, shauē his beard, and his head. So did *Achilles* &c.

Lawes decreed for triumphes, are written in the fift Booke of *Alexander*. Cap. 9. called *Leges Funerales*.

Lawes funerall for the dead, written in the sixt Booke, Cap. 13.

Of the funerall Feasts of the Romane Emperours.

The fune-
rall of the
Romanes.

THE Romanes vsed to haue their commendations recited in the pulpit, of which *Val. Pub.* made the first funerall Oration in *Rome* at the death of *Brutus* his fellow Consull.

The Romanes vsed to carrie before the dead Emperour his statues and Images, and after that the Statues and Images of his predecessors, to set forth the dignitie of his stocke, as *Ca: Caesar* did at the funerall of his Aunt, mother vnto *Marinus*; whose Statues *Caesar* caused to be carried with all the ensignes, crownes, rich spoyles and trophies which *Marinus* had gotten in his victorie.

In such manner *Tiberius Caesar* the third Emperour of *Rome*, caused at the Funerall of his Father *Drusus*, that the Statue of *Aeneas*, and all statues of the kings of *Alba*, vntill *Romulus* time the 17.
King

The Iubile of Brittane.

41

King after *Aeneas*, and the statue of *Romulus*, and the whole familie of *Gens Iulia*, from *Romulus* time vnto *Julius Caesar* lineally.

Of the funerals of the Egiptians.

THe Kings of *Egipt* were most sumptuously reſerued, in this order: their bodies were opened, and were in ſuch ſort uſed, as the Egiptians vſe with Myrrhe, Aloes, Honie, Salt, Waxe, and many other ſweet odors, being ſeared vp and annoynted with all precious oyles.

So the kings of *Egipt* reſerued the bodies of their kings in high buildings made for that purpoſe, farre from the ground, as in their *Pyramides* and *Laberinth*s, in ſuch ſort that the ſonnes ſhould ſee their fathers, and ſo many fathers before his father, buried in ſuch ſort, reſerued and kept with odors and ſweetnes, as though they were aliue.

The Funerall of the Egiptians.

They mourned ſeauenty two dayes, abſtained from wine or any other meate, ſauing bread and the water of *Nilus*. So did they lament the death of *Ioseph*.

Abel, Mizraim.

Yet the Kings of *Egipt* before they ſhould be buried, his fame, his great actions and marſhall exploitſ were rehearſed, publiſhing his whole life from the beginning. If they had been vici-

G

ous.

42 *The Iubile of Britane.*

ous, drunken, slothfull, or had not done iustice, or done any great crime, he should not haue that honor of buriall, which other kings had; which was the greatest infamy to any King in *Egipt* that might be; which kings of *Egipt* had more care to be well buried, than to liue well.

The manner of the Scythian Funerals.

THe Scythians do in this manner; when one dieth in *Scythia* of any great state, his friends and his neighbors do carry all his beasts and kill them, for a feast to solemnize the funerall of the dead. As the Romans and Græcians do celebrate a feast for the honor of the Emperors and Princes birth, which feast they call *Hecatonbeon*.

The Scythian funerals.

The sonne of this dead Scythian causeth his fathers head (being filled with all sweet odors) to be gilded ouer, and to be set vp as a monument of his father, where once enery yeare, ypon the very day that his father dyed, he keepeth a solemne feast, where his friends and his neighbors do yearely at this feast offer sacrifice with ceremonies, and drinke out of this gilded head; where not only his fathers skull, but his Graund-fathers

The Iubile of Brittane. 43

fathers, and diuerse of his Graund-fathers predecessors, (as Boles and Cupps on the table at funerall feasts,) were made of so many great fore-graundfathers skulls : for they abhorred the rites and sacrifices of any cuntryes besides their owne.

So did the people called *Sordisci* in all poynts imitate the Scythians in their funeralls, in the selfe same ceremonies before recited.

FINIS.

